

A brief exposition of our Lords Prayer.

Shewing

That through ignorance and the wickedness of their own hearts, those that use it most, doth abuse and prophane it most, and pray against themselves that instead of a blessing, they draw down a curse upon themselves.

After this manner therefore pray ye, Mat. 6. 9.

Our Father which art in Heaven.

THese words are the *Prayer* to the Prayer, now Prayer is to put up our requests to God according to his word with contrite hearts in the Name of Jesus Christ *what it is* with assurance of Faith to be heard, in what we *to pray.* call upon him for according to his will, 1 John 15. 4.

First. Then we must pray to God alone, and invocation and faith must go together. *2dly.* We must pray in knowledge according to Gods word, otherwise our prayers of ignorance will but prove to be a mocking of God, and dishonour to him, for the voice and utterance, whether it be in reading a prayer or otherwise it is no part of the prayer, but an outward means whereby prayer is uttered; and expressed, therefore if faith and the spirit of grace in prayer be wanting, it cannot be a prayer acceptable to God. for the ordinary prayers of men, for form and fashion sake, do grievously offend and displease God, because without faith it is impossible to please him, H. 6. 11. 6.

Our Father, this teacheth to whom we must pray; namely to God only, and not to Saints nor Angels, and we are to pray not only for our selves, but also for our brethren, yea for our enemies as they are men, *bless them that curse you, and pray for them that persecute you, Mat. 5. 44* Yet we may pray against their sins and wicked counsels, and in our prayers we must bring love to men, and faith toward God, or else how can a man call God father, if ye have not some assurance by faith, that he is Gods child, and his Father in Christ.

2dly. If God to whom we pray be in Heaven then this teacheth us to pray with Heavenly and reverent affections, which must appear in the holiness of our thoughts, and comeliness of our gestures, and all wandring thoughts and vain babling should be avoided, and our hearts in prayer shall be lifted up to God in Heaven to pray for Heavenly things, and to believe that

God is not only able but also willing to grant our requests for such things as God hath promised to give.

The first petition, Hallowed be thy Name.

The three first petitions concern God, the three last concerns us, the first concerns Gods Glor, the other two the means whereby Gods glory is manifested among men. For whether we eat or drink or whatsoever we do, we should do all to the glory of God, 1 Cor. 10. 31. Here you see in this text, that the glory of God should be the end and aim of all our actions, and Gods name is glorified among men when his Kingdom is erected and set up in mens hearts and lives, and his will done by them, this is the first petition, and it teacheth us to prefer Gods glory before all other things in the world.

A thing is hallowed when it is set apart to an holy use, as the Temple was, and the Priests were sanctified and set apart to the service of God, so Gods name is hallowed when it is used with reverence and Godly fear, and therefore ought not to be used in form, or for fashion or custome in prayer, or any other way irreverently.

The second petition, Thy Will be done.

This petition depends on the former, for in this is laid down the means how Gods name must be hallowed and glorified among men, and that is done when Gods Kingdom, his ordinances, and worship, is erected and set up in the hearts and lives and conversations of men, for we cannot glorifie God, until he rule in our hearts, by his word and spirit, and then by believing on him, and yeilding obedience unto him and to his word, and praising him for bestowing these and such like mercies upon us, God is glorified, as in Psalm 50. 23. *Who so offereth me praise, glorifieth me, and to him that ordereth his conversation aright, will I shew the salvation of God.*

By Kingdom in this petition is meant the administration of Christs Ordinances, and Laws in his Church, which is his Kingdom, as he is the Sovereign King and Head of his Church and Kingdom, whereby he rules, orders and frames the hearts of men, by his word and spirit, to the subjection and obedience of his word and will, for as in a Kingdom, there must be a King, and there must be Subjects, and there must be Laws, whereby the Subjects must be ruled and governed.

And . . .

And so it is here in Christs Kingdom the Church, Christ is the supreme King and Head of his Church, and the Scriptures of the Old, but especially of the New Testament, are the Laws of Christs Kingdom, and believers are the Subjects of Christs Kingdom, and as he is a Traytor and an Usurper that in any Kingdom presumes to make Laws for the Government of the Kings Subjects, other then the King hath made and established, and compel the Kings Subjects by penalties to submit unto them, so are they Traytors to Christ, and Usurpers of his authority, who dare presume to make Laws for the Government of Christs Subjects, believers (other then Christ hath made & recorded in his word, and to endeavour by fines, imprisonment or banishment, to compel Christs Subjects, believers to submit unto them, for subjection to God only must be yielded, in giving subjection to Gods word which is the Laws of his Kingdom, but no word of God requireth us to yeild subjection to the Laws, Ceremonies and Traditions of Popes and Prelates, but to the Laws of God only.

To whose Laws we ought to submit, whether to the right King or to Traytors.

Of this Kingdom of Christ which is his Church of believers all men are not, but only those who are subject to Christ, and obedient to his Laws, and ruled by his authority according to his word, for those that chuse to live at liberty, after the Laws of Popes and Prelates inventions, and not after the word of God, they are not true nor faithful Subjects of the Kingdom of God, for Gods Kingdom which we pray for doth come, when Gods Laws and Institutions doth take place, and not the Laws of mens devising, for he that observes and obeys the Laws and Traditions of Popes or Prelates, more, or rather then the rules and institutions of Christ, he breaks the fifth Commandment, of honouring God as our Father in Christ, and all such pray against themselves, because they endeavour not to practice, as they pray, but quite contrary.

The difference to know Christs Subjects from Antichrists.

The Scribes and Pharisees were condemned for laying the burthen of their Traditions upon men, as means of Gods worship, and binding conscience, *Mat. 23* & the power of the Church is nothing, but a Ministry or Service whereby they publish and pronounce according to Gods word, what Christ bindeth and looseth, and not what they can bind and loose by their pretended usurpation, for Ecclesiastical Laws, and Traditions as they are called, doth not stand in the authority and pleasure of men, no nor of councils, but in the

No Law is of force to bind conscience, but as it is agreeable to the word of God.

consent and agreement which they have with the Scripture, and all such as have rule or Government, in Church, State or Family, they must not rule according to their will and pleasure, but in the Lord and for the Lord, according to the word of God, doing him good and rendering obedience to their Head and King Christ Jesus, and every one endeavour to rule as a King over his own thoughts, will and affections, by Gods word and Spirit, *Rev. 1. 6.* and thus to live unto God in mens several places is to have Gods Kingdom to come, and to be erected and set up among men, when Christ alone is exalted according as we pray.

For this Kingdom is not meant of Gods absolute Kingly power, whereby he immediately of himself ruleth all things in Heaven and Earth, but as is said before it is meant of the setting up of his Laws and Ordinances in the Church, the Kingdom of Grace here on Earth in the hearts of men, the outward means thereof, as the preaching of the word,

The Devil and evil instruments, hinder the setting up of Christs Kingdom.

& the administration of the Sacraments, which is & may be hindered from exercising of them in their purity according to Christs institutions, by the Devil, the Pope, and other Prelates, who will not suffer Christs ministers, to minister his Ordinances according to the word of God, except they mingle mens devised Ceremonies and Traditions with the Laws and institutions of Christ, and thus at this time, the coming or setting up of Gods Kingdom in the hearts of men is hindered as much as they can, though they Hypocritically pray that his Kingdom may come & be advanced, and therefore it behoves all that are of Gods Kingdom the true Church, to pray to God without ceasing to remove all blocks and impediments out of the way, that his Kingdom may come, and his Will may be done.

The third Petition, Thy Will be done in Earth as it is in Heaven.

In the former petition we pray that Gods Kingdom may come, that he may Reign & Rule in our hearts by faith, & if he must Reign, then we must be his Subjects, and obey his Laws and do his Will, and his Will must be done, by denying our selves, and our own carnal wisdom, and all human inventions in a devised outward formality of will-worship, for all is will-worship that is not according to the perfect and acceptable will of God; it is utterly condemned, *Rom. 12. 1. 2.*

Will-worship forbidden.

Yea even all the Commandments and Doctrines of men, though they have never so great a show of holiness and humility in their will-worship it must perish, and will not avail the worshippers

pers as Col 2. 22. 23. Here in these two Texts all voluntary Religion is condemned, therefore nothing may be under the name of Gods worship, but that which he hath prescribed in his word, *Deu. 12. 31. 32.* For the rule of divine worship, is not the will of him that worshippeth, but the will of him that is worshipped, therefore to worship after the precepts of men is despicable and vain, for *God is a Spirit, and they that worship God, must worship him in Spirit and in truth, for our father to whom we pray, seeketh such to worship him. John 4. 23. 24.*

For men's intentions do not make Gods worship, but Gods will revealed in his word, for *Beal* in Israel was some time worshipped as the true God, if we respect the intention of men, *The intention of men doth not make the Worship of God.* therefore mens intentions in worshipping by Ceremonies and Traditions, of there own devising is no part of the worship of God, and therefore we pray, thy will be done in Earth, by us men, as thy Saints and Angels do thy will in Heaven, and they do Gods will, willingly chearfully and readily, and his will only, and not the wiles nor Ceremonies of men, neither should we, but the will of God only, for so we pray that we may do the will of God in Earth, as the Saints and Angels do it in Heaven, now to pray that we may have grace given us to worship God, with that integrity and willingness that Saints and Angels do, and after so praying to worship him after the precepts of men, it is meer Hypocrisie, and praying against our selves, and a mocking of God, openly declaring that we will not have Christ to Reign over us, nor take him for to be King and Governour of his Church nor submit to his Laws, like *Johanan* and the rest of Captains and people, that sent the Prophet *Jeremias* to inquire of the Lord for them, but they resolved before that whatsoever the Lord said by the Prophet, they would do after their own devices. *Jer. 42.* and like the Idolaters who said to *Jeremias*, as for the word which thou hast spoken to us in the Name of the Lord, we will not hearken unto thee here.

Mr. Perkins on the negative part of the second Commandment he saith that will worship, is to worship God with a naked and bare good intention as in Col 2. 22. 23. and so *Sams* burnt-offering was a will worship, for which *Samsel* told him he had done foolishly in not keeping the Commandment of the Lord, wherefore, the Kingdom should not continue with him, *1 Sam. 23. 9. to 14.* he also saith that holy days and some sorts of apparel, gestures, Ceremonies, altars, temporary prayers, Consort in Church, Musick in divine Service, feeding the ear, and not edifying the

The Negative part of the second commandment

mind, giving God a painted shew of worship, without the sincerity of the heart, to seek the pampard glory of the world, to be more forward to observe Traditions then the Law of God, to corrupt Gods worship ordained for his Church, by detracting or adding any thing to Christs Institutions, as Ceremonies or Traditions all these and the like he saith are forfitten in the second Commandment, for they are but Images to worship God by them, for we may not obtrude any thing in Gods worship, which Christ himself hath not ordained and appointed as a part of his worship, for after the publishing of the Gospel, the Ceremonies of the Jews Church, though formerly

There is no new institution of Ceremonies in the Gospel.

commanded, yet now became unlawful, and so shall continue to the end of the world, and there is no new institution since neither of any of them, nor any other Traditions or Ceremonies in the New Testament of Jesus Christ, nor no command of God, that Popes or Prelates should suspend Gospel Ministers for not using them, therefore

they ought not to be imposed upon any, for they are no part of Gods instituted worship, nor serve any way as a help, but rather are a hinderance to his worship, therefore the Church, that is believers should not be burdened with them, for Bernard saith, that only elect believers are the Church, thus it is evident that the coming of Gods Kingdom, and the doing of Gods will is hindered by the Commandments and prescriptions of men, for soe but Christ can perform the duty of an head unto his Church, to govern it, and to prescribe Laws to bind Conscience.

We should strive with all our might to do the will of God, according as he hath revealed his will in his word and to this end, we should pray heartily that we may know what that good, that acceptable and perfect will of God is. Rom. 12. 2. For the soul to be without knowledge it is not good. Prov. 19. 2. For ignorance of Gods will or disobedience to his will, is infallible tokens of them that have neither fellowship with Christ, nor with the members of Christ, we pray that Gods will may be done but how can a man do the will of God, if he be ignorant of what the will of God is, and yet ignorance

will not excuse any man, Christ told the Sadduces ye do ignorance is no excuse. *ye are not knowing the Scriptures, Math. 22. 29.* And the Scribes and Pharisees who knew much of the Scriptures

but like our Doctors stood too much upon their traditions and ceremonies, Christ told them, that in vain do ye worship me teaching for doctrines the Commandments of men, that they might keep their own traditions. Mark, 7. 7. But this is not the way to do the will of God, according as we pray, and yet the Pharisees for all the wiles that Christ pronounced

against

*To sin against
knowledge is a
grievous sin.*

against them, were more to be excused then our Doctors, for they had not then the Gospel, nor our Lords Prayer written for their direction, as now our Doctors have, and if so many woes were the just due of the Scribes and Pharises that had not the means of knowledge that now we have, what woes belongs to them that now under greater Gospel light do the same that the Scribes and Pharises did, that pray for one thing, and do the quite contrary in presumption.

Make not then the word of God of none effect by your traditions and Cerimonies, let Gods Kingdom be set up in the parity of his ordinances, and let his will be done in earth as it is in Heaven, according as you pray,

*Either let Christs
Kingdom be set up
or Antichrists.*

or else you pray against your selves, for if God be God obey and worship him according to his will revealed in his word, as you pray, and that without adding or diminishing, but if Antichrist be God obey him and so you may make a horch potch of Religion, and mix the word of God and his traditions and cerimonies together, but know this, that Christ will have no partner, for he trod the Wine press of Gods wrath alone, and in all the world there was none to help him, *1/1. 63. 3.* And so he will govern his Church alone, by his own Laws, and institutions without the help of Pope Cardinal or Prelate to joyn their Laws with his, this was hinted at in the Law, *Lev. 16. 19. Ye shall keep my statutes, thou shalt not let thy Cattle gender with a divers kind, thou shalt not sow thy field with mingled seed, neither shalt a garment mingled of linnen and wollen come upon thee, and thou shalt not plow with one Ox and an Asse together, Dent. 22. 10.* God did teach them by these expressions, that they should not be double hearted in Religion, to have one heart for God and another heart for Idols, neither would he have us to have one heart for God, and another for Antichrist, to give our hearts partly to Gods Laws, and partly to Cerimonies and Traditions of men.

The fourth Petition, Give us this day our daily bread.

By Bread we understand all things, whereby temperall life is preserved, which we are not to ask absolutely but conditionally with submission to Gods will, and to be content with what God is pleased to give us be it little or much, as may be for his glory the building up of his Kingdom in us, and enabling us to do his will, and his will is partly done, by our depending on his providence for the things of this life, and depending on his mercy for the pardon of our sins, and by depending on his power for the resisting of temptations.

It is called our Bread because in Christ all things are theirs who believe in Christ, 1 Cor. 3. 22. All are yours and ye are Christs and Christ is Gods, all that believe are Christs, and none can pray aright but believers, others do but babble over the words, we must pray in faith and leave all to God without our immoderate care, for Peter bids us call all our care upon God who cares for us, 1 Pet. 5. 7. And Paul admonisheth us to be careful for nothing he means with immoderate care, but in every thing by Prayer and supplication with thanksgiving, let your requests be made known unto God, Phil. 4. 6. Not but that men may and ought to have a moderate care and leave the success to God, that we may attend upon the Lord without distraction, 1 Cor. 7. 35. Thus we should pray for daily Bread, or Bread for the day, without distraction or immoderate care, for the Israelites gathered Manna but for one day.

Also our Saviour Christ teacheth us that no man by care or taking thoughts can add one Cubit unto his stature, therefore saith he take no thoughts saying, what shall we eat or what shall we drink, or wherewithall shall we be clothed, for after all these things do unbelievers seek, and your heavenly Father to whom we pray for daily Bread knoweth that ye have need of all these things, but seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you, they shall be cast in as an overplush without your taking thought, as if he had said I have taught you to pray for Bread for the day, take no thought for to morrow, to morrow shall take thoughts for his things of it self, Math. 6. 25. to 34.

Our Saviour Christ here comandeth us, to seek first the Kingdom of God and his righteousness, that is the righteousness of Christ imputed, which is to be applied by faith, but we have no promise that we shall find Gods Kingdom or his righteousness in the use and practise of Cerimonies Traditions consort of Church musick or Coristers, seeing there is no Ordinance of Christs Institution, but it tends to the edification of the hearers, but Church musick and Coristers doth but please the ear, and doth not edifie the multitude that hears it, therefore we think that it is no Ordinance of Christ, nor the actors are no officers of Christs institution in the Church of Christ, nor none of these is any way or means to obtain the Kingdom of God or his righteousness.

Therefore if we would seek the Kingdom of God in the right way, we must seek it in the revealed will and word of God, and not in the devised forms and Traditions of men, for he is a transgressor of the first Commandment, whose fear of God is taught by the precepts, Ceri-

four Commandments broken by the use of Cerimonies in Gods worship.

manners and Traditions of men, *11. 29. 13.* And he breaks the second Commandment, that chargeth or corrupteth the worship of God in whole or in part, *Deut. 12. 32.* and *Chap. 4. v. 2.* And he breaks the third Commandment that useth the name of God or any of his titles in any way or manner of worship not instituted by Christ, or in any Ordinance unreverently, which is done when Christs institutions are mixed with mens precepts, and traditions in any part of his worship, and he breaks the fifth Commandment that for fear of men doth observe the precepts and Commandments of men, and regards not to do the Commandments of God, to worship him according to his own word and will, *Acts 4. 19.* Whereas we are bound in Conscience to obey the institutions of Christ and none other, touching the worship of God, though all men were offended with us for so doing, for all Duties pertaining to the foundation and good estate of the Church, and the whole worship of God, are set down and recorded in the written word of God, *2 Tim 3. 16. 17.*

And the excellency of the Church, the spouse of Christ stands in her subjection and obedience to Christ her Head and Husband, according to his will and word, for as a Wife ought to submit to the lawful commands of her Husband rather then to Strangers and Forreigners, so and much more ought the Church of believers, for all others though they be in the Church, they are not of the Church, *1 John 2. 19.* Therefore believers ought to submit to the righteous Laws and institutions of Christ their Head and Husband only, and not to the traditions, nor Ceremonies, nor precepts of Popes or Prelates, who are as Strangers and forraigners in respect of Christ and the higher that any man is exalted either in Church or Commonwealth, the more careful they should be in giving good example in yielding obedience to Christ lest by evil example, they prove to be like unflavoury salt, to be esteemed of God, fit for nothing but to be cast upon the Dunghil to be trodden down of Swine.

The fifth Petition, Forgive us our Debts or Trespases, &c.

In the former petition we pray for temporal blessings, and in this petition, and the next we pray for spiritual blessings, and hence we are taught, that our care for our Souls should be double to the care for our bodies, and the order here set down is that we first trust Gods providence for the things of this life, for unless we can do that, we cannot rest on Gods mercy for the pardon of our sins, for he doth but deceive himself that thinks he doth believe in God for the pardon of his sins, and the Salvation of his Soul, and yet

trusts Gods providence, for food and raiment, and things necessary for the body, for is not the life saith Christ more then meat, and the body more then raiment, *Mat. 6. 25.*

Forgive us our debts, as a debt binds a man to make satisfaction or else to go to Prison, so our sins binds us to make satisfaction to Gods Justice, or else to suffer eternal damnation, but this satisfaction we cannot make in our own persons but by our surety Jesus Christ; who is called *the Lord our Righteousness*, *Jerem. 23. 6.* and *Isa. 45. 24.* *In the Lord have I righteousness and strength.* Therefore God so loved the World, that he sent his only begotten Son, that whosoever believeth in him, should not perish, but have ever lasting Life. *J. 3. 16.* now to forgive sins, is to have sins covered or not imputed as *Psal. 32. 1. 2.* and sins is covered and not imputed to elect believers, by the free Grace of God in accepting of that satisfaction which Christ by his death and sufferings gave to Gods

justice in the behalf of believers, when God saw the travail of his Soul and was satisfied, *Isaiah 53. 11.* Thus Christs righteousness and satisfaction is imputed unto believers for their righteousness and satisfaction, when they do believe and by a particular faith apply the same unto themselves, for all the good works in the world as some plead for, can never give satisfaction to Gods divine justice for the least sin, but we must acknowledge the forgiveness of our sins, and salvation of our Souls, to be of the free grace, mercy and favour of God without our desert.

As we forgive them that trespass against us, this is the second part of the fifth Petition, and here we pray conditionally to be forgiven, as we forgive others that trespass against us, and our Saviour Christ assureth us, that if we forgive not others their trespasses according as we pray, neither will our Heavenly father forgive us, *Mat. 6. 14. 15.*

By this it is lamentable to consider, how many thousands not only of ignorant people, but even such as pretend to be teachers of others, who pray this prayer, and yet their hearts swells with mallice, envy, back biting, and evil speaking against others, especially such as differ from them in judgement, of the right way of worshipping God, though perhaps they understand but little of the grounds and reasons; why those who they hate and despise descent in them, this is a raging and a reigning sin, for while such pray to be forgiven, as they forgive others, when their consciences witness against them that they hate and envy others, so that in their praying they pray against themselves, that is, ad of expecting a blessing in answer of their prayers they may expect a curse, and never

Envious persons pray for one thing and do the contrary.

never to be pardoned without unfeigned repentance, being condemned by their own words and of their own Consciences, for he that hateth his Brother is a murderer, and ye know that no murderer hath Eternal Life abiding in him: 1 John 3 15. and none are more forward in this wickedness, then those who ignorantly do most pray or say this prayer, not understanding, or not seriously considering the extent and meaning of it.

Suppose those men whom you so maligne were in an error, which was never yet proved against some sort of them, ye that are strong or think your selves so ought to bear the infirmities of the weak and not to please your selves, but to please others for their edification, for Christ pleased not himself, Rom. 15. 1, 2, 3. And if any man be not so conformable in all things as some would have them, ye which are spiritual and would be called so, if ye be spiritual ye ought to restore such a one in the spirit of meekness, and bear one another's burthens, and so fulfill the Law of Christ, Gala. 6. 1, 2, 3. And not lay burthens of fines, imprisonment or banishment upon them, for if you do, how can you pray that you may be forgiven, but as you forgive and not expect to pull down wrath and vengeance upon your selves, therefore if you believe Scripture to be the word of God, which is no more then what the Devils believe and tremble, and if your Consciences be not feared, cease from your unmerciful persecution and hatred, for he shall have judgement without mercy that hath shewed no mercy, James, 2. 13. Therefore as ye expect that God for Christs sake should forgive you, so also do ye, for otherwise you will lead your selves into temptation, whereas in the next Petition ye pray that you may not be led into temptation, for thus God is mocked when they pray and practise contrary to what they pray.

The sixth Petition, Lead us not into temptation,

In the former Petition we pray for pardon of sins, and because forgiveness of sins and grievous temptations are inseparable Companions in this Life, therefore in this Petition we pray that we may not be led into temptation, that is let us not be inticed to sins, the *Many lead themselves into temptation.* Apostle James saith that God tempts no man he moves no man to sin, but every man is tempted when he is drawn away of his own lust and inticed James, 2. 13, 14.

To be led into temptation then is to be overcome in temptations, or to be drawn away of our own lust, and inticed, for many that pray this Prayer lead themselves into temptation, for Christ sheweth us the means of deliverance, his word and Ordinances in their purity according to his divine institution but these that will not obey, but chose rather to follow the precepts, Cere-

ceremonies and Traditions of men, these men lead themselves into temptation, and pray against themselves, as to the matter and manner of his worship.

For Christ as he is King and governor of his Church, he doth exercise two prerogatives royal, which he will not impart to any other, neither in whole nor in part, and that is first, to make Laws for the government of his Church, for there is but one Law giver saith *James*, 4. 12. And he is able to save such as obey his laws, and to destroy all those that dare oppose or presume to be. Check mate with him, to add their Ceremonies or Traditions, to his Laws or instructions for the government of his Church, Christs second prerogative royal is, to appoint and ordain what officers shall be in his Church now in Gospel times, and as all Scripture is given by divine inspiration, 2 *Tim.* 3. 16. So God hath set down by the Pen men of holy Scripture in *Eph.* 4. 11, 12. That Church officers were ascension gifts, for when he ascended up on high he gave gifts unto men v. 2. he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, and for the edifying of the body of Christ, the same Church officers are also mentioned in the 1 *Cor.* 12. 28. With this addition helps in government, That is ruling Elders, which some call Lay-Elders, and Deacons. But neither Arch Deacons, nor sub Deacons, but Deacons to minister to the poor as in *Act.* 6. 3. to v. 6. And these officers though instituted by the Apostles, we may rationally believe that they did it by direction from Christ, the forty days after his resurrection in which time he spake to his Apostles of the things pertaining to the Kingdom of God as in *Acts.* 1. 2. And as they also were authorized and inspired by the holy Ghost. 2 *Tim.* 3. 16 And that none since them, have been so authorized.

And now seeing these are all the Church officers that Christ and his Apostles hath instituted and appointed in the new Testament for the perfecting of the Saints, for the work of the ministry, and for the edifying of the body of Christ, and if Christ whose prerogative royal it is to appoint Church officers, appointed these and none other, and saw them sufficient for those ends above named, *1 *ep.** 4. 12. Of ten all others call them by what names or titles soever you will from the Pope to the Parson, they are superfluous and vain usurpers, and none of Christs Church officers, nor of his institution and appointment, now then to worship God in any way or manner when he hath prescribed in his word, or by any other Church officers, then Christ, or he hath appointed and ordained, and mix this Prayer with Ceremonies, and forms of their own inventions, what is it but a mocking of God, being drawn away as *James* saith of their own lusts and incited for by

by ends of pleasure or profit, fear or favour, and so a leading of themselves into temptation while they think they pray against temptation, they pray against themselves to draw down Gods vengeance upon them, in stead of a blessing, because in this Prayer they in words in the presence of God, they seem to pray for that which they do not intend or purpose for to do namely, that Gods will may be done in Earth as it is in Heaven which if it be then must be worshiped according to his own institutions, and not according to mens devisings, and by such Church officers as Christ hath instituted, and not men.

As Mr. Stillingfleet in his book of the Idolatry practised in the Church of Rome, sixth Page 49. that Gods honour in his worship is not to be measured by the intentions of men, it being in the power of God, to determine in what way he will be worshiped we are not to inquire what mens intentions are in their worship, but whether God will allow of such a worship or no, for Gods divine Law saith he is the rule of worship, whatever the intention of the Person be, or our worship is not to be guided by our own fancies saith he, but by the will of God, Page 98. for we affirm saith he that we ought not only perform the offices of Religion out of obedience to his divine commands, but with due veneration of his majesty, with subjection of our souls to his supreme authority about these things. Page 102 did the Heathen saith he use solemn Ceremonies of making any capable of divine worship, so do the Roman Church, &c. Page 139.

It is agreed he saith on both sides, that the Scriptures do contain in them the unquestionable will of that God whom we are bound to serve, and it being the end of devotion, as it ought to be of our lives to serve him, what is there the mind of any who sincerely desire to serve God, can be more inquisitive after, or desire to be satisfied in then the rules wch God himself hath given for his own service, because it is so easie a matter for men to mistake, in the ways they chuse to serve him in, page 188. 189. for the Gospel doth teach to love all men, and God above all, to believe in Christ, and to obey his commands and page 193. and speaking of the Scriptures, he saith, *that they who understand Greek and Latine there is ten times more fear of them then of the common people*, he meant by falsely applying it to serve their own ends and interests, for all men see that none are so capable of doing mischief there by as men of greatest wit and learning, and that have the fairest appearance of piety to the world, page 194. 195. thus we desire, and it is the duty of every one to worship and serve God, according to Gods holy rules and institutions in the New Testament, for to worship God by a tedious Ceremonious way of external devotion, it is he saith as dull and as cold as the earth itself, page 284.

Now as the second Commandment is transgressed in making an Image, either of the true God, or of a feigned God to worship God by it. *Deut. 4. 15. 16. &c.* So also it is transgressed, by changing the worship of God in whole or in part, *Deut. 12. 32.* and by worshipping God in a formal way with lip service, and in praying without knowledge of the meaning of the prayer, or to worship God in any other manner then he hath prescribed in his word, especially the New Testament, or with any other Church Officers then Christ hath appointed, for all others are but Images of true worship, or true prayer, or true Officers, they all come within the compass of worshipping God by an Image or representation of Gods true Gospel worship and service, and he breaks the fifth Commandment that obeys men, rather than God, by yeilding to mens precepts more then Gods, *Acts 4. 19.* He also breaks the first Commandment saith Mr. Perkins, that sees God by the precepts and traditions of men. *Isa. 29. 13.*

But deliver us from evil.

That is, that God would free us from the power of the flesh the world, and the Devil, for it is a hard and difficult thing to be delivered from these snares, therefore we have great need to pray against them, and that we may be delivered from them, for the Apostle saith, *that the whole world lyeth in wickedness, 1 John. 5. 19.* But when a man is delivered from evil he is not led into temptation, the cause being taken away, the effect ceaseth.

For thine is the Kingdom the Power and the Glory for ever.

These words are a reason of all the former six petitions, that seeing all power and glory is Gods, therefore we are encouraged to ask all things needful and lawful to be asked, of God, who hath all power to give us what we ask according to his will, *1 John 5. 14.* And it is for his glory that God do give what he hath promised to those that ask in Faith, and by Faith depend upon him for the same, for all earthly Kings, and men on earth whatsoeuer good thing they have, it is the gift of God, for all things are his in Heaven, and in Earth, and every man must give an account of his stewardship for what God intrusteth him with for all is Gods, as in *1 Chron. 29. 11.* *Thine O Lord is the greatness, and the power, and the glory, and the victory, and the Majesty, and all that is in Heaven and Earth is thine, thine is the Kingdom O Lord, and thou art exalted as head over all, and thou reignest over all,* therefore neither Pope nor Prelate should raige by their precepts as Lord over Gods heritage, *1 Pet. 5. 3.* For all glory is due to God, and all invocation and prayer

prayer ought to be made to God, according to his will and word.

And the stability of all Kingdomes stands in yeilding obedience to the Gospel of Christ according to Christs rules and institutions, and not according to mens traditions and Ceremonies, Solomon saith, *Take away the wicked from before the King, and his throne shall be established in Righteousness*, Prov. 25. 5. *But a man shall not be established by wickedness, but the root of the Righteous shall not be moved*. Prov. 12. 3. For Gods Kingdom is most sure and stable, and when the Gospel is obeyed in its purity in any Kingdom, that Kingdom is as it were founded in the Kingdom of God, and what Paul sets down of the use of meat and drink, that they are sanctified by the word of God and prayer, must be extended to all the Ordinances of God, the word of God must be our rule and square, both as to the worship of God, and as to our Christian Conversation among men, and not the precepts nor traditions of Popes nor Prelates.

Amen. This word Amen, is not only a bare assent to what the Minister or any other do pray for, but it is also a testification of our faith, whereby we believe, that which we have prayed for shall be granted, as our Saviour said, *if two of you shall agree on Earth touching any thing that ye shall ask, it shall be done for them of my Father which is in Heaven*, Mat. 18. 19.

Well seeing it is thus as you have heard, then who can imagine, what woe is due unto them, who persecute, hate, and despise, such as would willingly worship God according to his holy institutions in his word, and not according to mens devises in Ceremonies and Traditions, & the like, and upon this account, they that descent in judgement and practice from others, for which they think we trespass against them, the which we are bound to do rather then to trespass against God, and the light of our Consciences whatsoever we suffer, but those who persecute and hate us for this, and yet dare pray this prayer, so often as they pray to be forgiven, but as they forgive them that trespass against them, so often they pray against themselves, that the same mischief may fall upon themselves, which they desire may befall others, for God knows the dissimulation of their hearts, and their own Consciences knows that they do not forgive, therefore, if they will not forgive those that trespass against them, it were better for them to give over praying, least thereby they increase their own damnation, *therefore if thou bring thy gifts to the altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and be first reconciled to thy brother, and then come and offer thy gift* saith our Saviour Christ, *to whom be glory and praise for ever and ever Amen*. Mat. 5. 23 24.

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